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LIFE IN THE SOUTH OF CHILI

A Llanisto Housewarming and Some of the Incidents Connected Therewith.

A Feast in Which Nachi Figured-Araucanian Women in Festive Array-Courtship and Marriage Among the Savages of Chili.

Special Correspondence of the Sunday Journal. VALDIVIA, Chili, Aug. 29 .- On the second day of our detention in the Llanisto territory, the swollen, bridgeless streams still keeping us close prisoners, we were honored by an invitation to attend a house-raising on the morrow, which, in Araucania, is made the occasion of prolonged festivities and many ceremonies. We were informed that a grand feast would be the especial feature of each day's doings, and that every guest was expected to contribute thereto something edible or drinkable. What do you suppose was our contribution? In this case necessity was the mother of invention, and we sacrificed to the emergency our last sack of self-raising flour, baked into large griddle-cakes. These, when cold, were spread with a thin coating of canned peach jam, and piled one above another in hugh heaps. It kept the cook busy all the rest of the day, assisted by the ladies of the party; but the impromptu dish was a pronounced success, and we afterwards learned that the Indians looked upon it as the white man's staple article of food. Early the next morning the great chief came to escort us in person to the distant clearing where the new dwelling was to be erected, and, as a mark of special condescension, we "squaws" were permitted to follow in the rear, So gorgeously was his greasy highness gotten for the occasion that it may truly be said even Solomon in all his glory was never so arrayed. He wore the yellow leggins and double crimson bed-blanket lately presented to him by our leader, with my silver soap-case hung around his neck by a blue ribbon, where it rattled against a triple necklace of teeth, human and animal, while his bushy hair, in which stripes of red flannel were braided, was crowned by a tiara of brilliant feathers and hung with long strings of bird's bones. Far in the respectful distance trotted his several wives, bearing his beloved pipe, gnauaco robes for him to sit upon, and his choicest heritage, the time-worn skulls that serve for drink ing vessels, without which no feast would be complete. Arrived at the spot we found most of the villagers already assembled, and every dusky face wore a look of the most perfect happiness I ever beheld on human countenance. At one side, where the squaws were mostly collected, we noticed several young sheep, yet living. lying bound among scores of chicha-pots and bags of green corn, and as new guests arrived, additions were constantly made to the store. Whenever a donation was handed in the following dialogue invariably took place between the donor and those appointed to superintend the feast: "I beg you to accept a mere trifle as an offering to this great occasion." "How very generous. Nothing of the kind was expected, and you ought not to have brought so much."

"It is but a poor trifle, not worthy so grand a feast, but I pray that you will not Presently some squaws began digging holes in the ground close by: two young women seized one of the bound sheep, stretched it across a log, and, while one held it, the other turned over its head and ran a knife into the large vein behind its ear. It sood bled to death, and all the blood was carefully saved for pudding. By the way, is it not strange that among these Indians the blood of a lamb is considered an emblem of safety? Whenever they go to war a lamb is killed and its blood sprinkled upon the arms of the warriors, as a sign that vengeance shall not overtake them. When they make a treaty of peace the slain lamb is again brought into requisition. Each of the covenanting parties drinks a little of the blood and eats a bit of the raw flesh to prove that what has been sealed by the blood of innocence cannot

THE MEN TAKE IT EASY. The men's part of the day's labor consisted entirely in eating, drinking and giving orders. When the squaws had dug the holes and sprinkled in each a few drops of the sheep's blood, chicha pots were circulated and all drank freely. An hour afterwards-chicha ad libitum in the intervalsome posts, tall enough to form the four corners of the house, were planted by the women in the holes. After another hour or more of home-chewed chicha and cherrful conversation cross-pieces were firmly bound to the posts with thongs of raw-hide, and the raising for that day was completed. The interpreter told us that it would require not less than a week to finish the house. The next day they would weave in the smaller poles for the walls. On another day put up the rafters; and so on; nursing the job as long as possible—because time, being "made for slaves," is no object to these independent Araucanians. We witnessed only one day of it, as on the following morning we started anew for Valdivia

Promptly at high noon the squaws announced that the banquet was ready. The green sward served for a "festive board," and the men seated themselves contentedly upon it in a wide circle under the shadow of the trees, while the women who were not engaged in waiting upon them remained fasting, dutifully willing to partake, hours later, of whatever crumbs and bits their lords might leave for the dogs and them. First, some raw clams were brought in huge wooden troughs, and on the top of each trough was placed one big red pepper. Every Indian, in turn, took two or three clams, and then the peppers were passed from lip to lip, each one suck-ing it and handing it on to his neighbor. This preliminary ceremony, we were told, was in token of lasting friendship—and very warm such love must be, judging from the tears that sprang to every eye. When the clams had been devoured the chichajars circulated freely, passed from mouth to mouth in the most confidential manner. Then came kettles of cooked corn, steaming hot; then more chicha; then quantities of raw mutten, ent in small chunks and of raw mutton, cut in small chunks and piled on wooden trays; then ears of roasted corn, and last, but by no means least, our own contribution of cold, jam-besmeared pan-cakes, whose sticky sweetness so pleased the chief that he at once opened negotiations with our leader with a view to purchasing a fer "white squaws" who could make them. Between every course chicha flowed freely. The braves gobbled raw sheep and corn till full to bursting; and after a short rest they returned to the charge and ate and drank, and drank and ate, again and again, till nature could endure no more and all sank into a heavy sleep. This was the hunger sonaws' or sleep. This was the hungry squaws' op-portunity, and so well they improved it that the remaining store of provisions, which in the morning we had thought suf-ficient to last the whole community a week, disappeared like dew before the sun. About sunset most of the younger men, having overcome their gluttonous stupor, bestirred themselves for a game of ball. The ball was made of strips of rawhide, covered with many pieces of woolen cloth so that its force might not injure the moccasined foot. There appeared to be no rules regulating the game, its whole pur-pose being to see how often each warrior could kick the bill. They laughed and yelled and jostled one another in the good-natured scramble like a lot of noisy school-

NAUSEATING DELICACIES. The moon being at the full, it was determined to keep up the fun till midnight. But first supper must be had, and the delightful news soon spread that an extra treat, a dish of nachi, would be served. What under the moon was "nachif" Even the half Indian interpreter could not tell us, so we resolved to wait and see. It was not the first time that we have had cause to

days of great-grandmother Eve down to her latest descendants. Nachi, it seems, is the greatest luxury of which the Llanisto mind can conceive, and this is the receipt for its preparation: Take a living, full-grown, fat sheep, and hang it up by the fore feet, instead of by the hind feet, as usual. Then carefully cut a hole in the wind-pipe and stuff down it several handsful of salt and red pepper mixed together. This accomplished, despite the poor animal's struggles, sever the jugular and pull it out sufficiently to turn the mouth of the vein and salt into the lungs. mouth of the vein and salt into the lungs. The writhing, tortured creature is soon suprisingly swollen up and dies in inex-pressible agony. When the body is opened the lungs are found horribly dis-tended with blood, pepper and salt, the whole forming one coagulated mass. This is nachi—and may heaven preserve us from seeing it again. It is carefully extracted from the yet quivering animal, cut in slices and served up warm. The blood pudding before mentioned, which is a daily article of Aracuanian diet, is merely the uncooked blood of any animal, coagulated by the addition of salt to the consistency of custard. Whenever a sheep is killed by the ordinary process, while one woman catches the blood in a wooden bowl, another stands by to receive the entrails, which are stewed like tripe and much appreciated. After the skin has been stripped off the carcass is divided along the spine, from tail to head, and is usually roasted, one half at a time,

over a blazing fire, spirted upon a sharp In the soft light of the moon the village In the soft light of the moon the village beaux engaged in their favorite game of pelican, while the cirls stood watching them in silent admiration. During the afternoon a number of boys had been actively engaged in planting twigs a short distance apart until an alley was formed perhaps forty feet wide by three hundred feet long. When ready for the fray, half the young men retired to the woods. After a little time those who remained behind set up a fearful tooting on instruments made by the insertion of a cow's horn into a hollow cane, and answering notes came back low cane, and answering notes came back from the rival band secreted in the forest. This was the challenge and reply to a trial of skill, and presently the enemy came dashing through the forest with deafening shouts. The Araucanian game of pelican differs little from the sport so common in England known to school-boys as "hocky" or "shinty." It is played with a small wooden ball, propelled along the ground by sticks curved at the lower end. The opposing sides have their bases at the two extremes of the alley; the ball is placed in a hole half-way between the bases, and over it two boys are stationed, one from each party, while the other players are scattered along the alley, each armed with a stick. When all is ready the two in the middle strike their sticks together in the air and commence a rough-and-tumble fight for the ball, each striving to knock it toward the other's party. The object of every one is to drive the ball through his opponent's base, or, in defense of his own, to knock it sideways along the bordering line of twigs. In the latter case the trial is put down as drawn, and recommences. Each game is duly notched on a stick, and the party first tallying a certain number gains the victory. In this instance some fifty players were engaged, who pre-pared for battle by stripping themselves to a poucho about the loins. There was much shouting and scuffling, many a hard tumble and an occasional cracked ship. but the greatest good will reigned through-

GAMES OF CHANCE-THE LADIES. Meanwhile the older and more dignified warriors engaged in the game of avas. This appears to be somewhat like dice, and is played with eight beans marked on one side, and ten small sticks used as tallies, A blanket is spread on the ground on which the players sit facing each other. Alternately they take up the beans, shake them in the hand, and throw them down on the blanket; the spots turned up are counted. and the one wins who first reaches a certain number. The players seem to believe, with Pythagoras, that beans have souls, for they kiss them, talk to them, rub them on their breasts, all the time shouting at the top of their lungs, imploring good luck for them-selves and evil for their opponents. The air resounded with a discord of wild voices, while knives, blankets, wives and ponies were staked and rapidly changed owners. Like other uncivilized people the Arauca-nians are excessively fond of gambling and habitually indulge in it. They have a game of chance which is played with a four-sided teetotum; and are expert in sev eral games of skill, one of which is said to resemble chess. Many an Indian has staked his all on the turn of a bean and returned to the bosom of his family with little more covering than that furnished him by nature. The fate of prisoners of war has frequently depended upon the caprice of a testotum; and when disputes have arisen among the Wise Men grave questions of state have often been decided by the game of pelican.

But we must not overlook the ladies of

Araucania, especially on such an occasion when decked in festive "gaud and gear." Most of them have good figures and agreea ble faces, with luxuriant black hair, pearly teeth, small feet, inclined to toe inward. and really beautiful arms, but their diet of raw meat and corn renders them gross at an early age, and at thirty they are flabby old crones. No belle of civilization is more addicted to face-painting than they, but here white powders are not in vogue, the colors used being black and red. Two species of earth supply these cosmetics, which are mixed with grease to prevent them from being easily washed off. The red is put on in a broad belt from ear to ear, over the cheeks, eyelids and nose. The black is used to give effect to the eyebrows, which are pulled out so as to leave only a fine line, while the lids and lashes are tipped in the same manner that henna is used by women of the East. This established fashion is rigidly observed, but individual fancy sometimes varies it a little, as, for example, by two black tears running down the cheeks, and black scallops outlining the red band across the face. The glossy hair is divided into two long braids, wound around with strings of bright beads, con-nected at the ends by another string of brass thimbles or tiny bells. Ordinarily, the bead-bedecked braids are twisted around the head like two snakes, the ends falling down over the face or sticking out in front like horns; but on great occasions. such as a house-raising, a headdress, large as a hand towel, composed entirely of beads of various colors wrought in figures, is arranged to fall low over the forehead and hang down behind over the back and shoulders. The bottom is fringed with a row of brass thimbles or bells, and it is really an effective article of dress. The neck is encased in a regular dog-collar, made of leather and studded with silver. The bosom is covered with a great profusion of beaus, in all the colors of the rainbow, supplemented with as many thimbles, bells and silver coins as the wealth of the wearer will allow. All the women wear bracelets and anklets of beads and hollow bones, and the chiefs and wise men, as a distinction of rank, sport anklets of bright-colored woolen threads twisted together. A woman's dress consists of two blankets, not unlike the ponchos of the men. One of them is wrapped around the body, falling to the knees, and is pinned up over the shoulders, leaving the arms free, while a broad leather belt with silver buck es confines it at the waist. The other blanket is thrown over the shoulders like a cloak, fastened in front with a silver pin the head of which is often the size and shape of teaplate. These garments are mostly of home manufacture, dyed black or dark blue; but are sometimes of European red flannel. With the addition of massive silver ear-drops dangling to the shoulders, and dabs of red paint upon the lips, the picture is complete.

While a girl of Araucania is not put up for sale like an Oriental houri, she is none the less an article of merchandise, to be paid for by him who would possess her, and has no more voice in the choice of a husband. When a young man makes up his mind to marry, he goes first to his friends for assistance in carrying out the project. If he is poor, each of his friends, according to his means, agrees to contribute toward the expenses—one giving a fat ox, another a horse, the third a pair of silver stirrups, and so on. A dark night is selected and a rendezvous named. At the appointed hour the half Indian interpreter could not tell us, so we resolved to wait and see. It was not the first time that we have had cause to regret the curiosity that has led women into unpleasant situations from the letter the lover and his friends, all well mounted, of their labor is seen in the congregate as agreed, and, in silence, they of price between the plain so cautiously approach the residence of the those enriched with elabor is seen in the congregate as agreed, and, in silence, they of price between the plain is seen in the congregate as agreed, and in silence, they of price between the plain is seen in the congregate as agreed, and in silence, they of price between the plain is seen in the labor is seen in the congregate as agreed, and in silence, they of price between the plain is seen in the congregate as agreed, and in silence, they of price between the plain is seen in the congregate as agreed, and in silence, they of price between the plain is congregate as agreed, and in silence, they of price between the plain is congregate as agreed, and in silence, they of price between the plain is congregate as agreed, and in silence, they of price between the plain is congregate as agreed, and in silence, they of price between the plain is congregate as agreed, and in silence, they of price between the plain is congregate as agreed, and in silence, they of price between the plain is congregate as agreed, and in silence, they of price between the plain is congregate.

COURTSHIP AND MARRIAGE.

whom they explain the object of their visit, set forth the merits of his would-be son-inlaw, and formally ask his consent to the match — which is usually granted with readiness if the offered price be large enough. Meanwhile the enamored swain has been searching out the resting place of his Dulcinea; and she, however willing, screams loudly for protection, as in duty bound. Then a tremendous row ensues. The women rise up en masse, arm them-selves with clubs, stones and missiles of every kind, and rush to the maiden s defense. The friends interpose to give the lover fair play, endeavoring with soothings and gentle violence to disarm the fierce viragoes; but the latter are not to be appeased, and happy is the man who escapes without some bleeding memento of the tight. It is a point of honor with the bride to resist with all her might, until at length the impatient bridegroom grabs her by the heels or the hair and drags her along the ground to the open door. Then he springs to the saddle, still firmly grasping his screaming captive, and yelling in triumph, starts off at full gallop. The friends sally forth, still pursued by the outraged matrons, and follow fast in the track of the fingitives. Having gained the woods the fugitives. Having gained the woods, the lover dashes into the tangled thickets, while the friends considerately pause on the outskirts until they are satisfied that no one is in pursuit, when they quietly dis perse. No further marriage ceremon is required, and a few days afterwar

the happy couple emerge from t depths of the forest as husband and wi. Two or three days more are allowed to pass and then the friends call upon the bridegroom, each bringing his promised contribution. Driving the sheep and cattle before them and carrying the skins, bags of corn, etc., the whole party repair to the former residence of the bride. There the presents are handed over to the father, who if tatisfied that he has received his who, if satisfied that he has received his daughter's value, manifests extreme pleasure in the marriage, and mutual congratulations are in order. The various amounts contributed by friends toward paying for a wife are considered debts of honor, to be fully repaid whenever the benefactors themselves require similar assistance. Unfaithfulness on the part of the wife is al-ways punished with death, but her guilty lover is let off by paying her full value to the injured husband. Marriage is not indissoluble, but if a wife is unbappy she if she marries again the second husband must pay to the first the price originally FANNIE B. WARD.

LYTLE'S FAMOUS POEM.

Contradiction of Some of the Absurd Stories as to the Time at Which It Was Written.

To the Editor of the Indianapolis Journal: A literary falsehood seems to possess more lives than the ordinary article, be sides having the power to vary its form and color to suit each new condition or in terest in which it is related. That stirring poem, "Antony and Cleopatra," written by Gen. William H. Lytle, and beginning with the well-known line I am dying, Egypt, dying,

has been the subject of more pure fiction as to the time and condition under which it was written than any other scrap of poetry of such recent date. Not long since a highly-colored story appeared in many papers, and was finally immortalized in bouer-plate, which related that Lytle, while waiting with his command at Washington in the early days of the Rebellion, accompanied some boon companions to a theater in a state of semi-intoxication. The play was "Mark Antony," and the story related that Lytle became greatly excited as it proceeded, and finally drew a scrap of paper and a pencil from his pocket and dashed off the celebrated poem then and there. story has been subject to several variations, but the intoxication and the excitement consequent upon the imminent perils of war have, in every case, been set forth as the immediate inspirations of the poet. The last of these versions is from the Detroit Free Press, and is now going the rounds of the "ready-set matter" weeklies. This one goes into circumstantial detail and professes to have been recently given out by Col. Richard Realf, the friend and companion of General Lytle. The fact that Realf has been dead for at least ten years slightly mars its symmetry, how-ever. It relates that Lytle wrote the poem on the eve of the battle of Chicamanga, showed it to Realf in an unfinished state and declared that he should never live to complete it, "and so forth and so on," with many picturesque and touching reminiscences and allusions. It may be a p.ty to spoil these unique stories, but great poems are not constructed when men are drunk, and though they may be lined in battle

they are not written there. The fact about Lytle's "Antony and Cleopatra" is that it was written and published while he was in the practice of his profession (that of the law), sometime after the close of the Mexican war, in which he had taken an active part, and had won no little renown by his letters to home news--early in the year-William T. Coggeshall published, through the house of Follet, Foster & Co., of Columbus, O., a collection embracing "The Poets and Poetry of the West," a very meritorious and valuable book. It contains a biographical sketch of General Lytle and selections from his writings. Among these the "Antony and Cleopatra" is the leading poem. Others are given that were written by the General especially for Coggeshall's book, but the celebrated masterpiece beginning:

I am dying, Egypt, dying, having been popular and widely read be fore that time, is given merely as a selec-tion from what he had written and published before that date. It is evident, therefore, that all these thrilling stories of its half-tipsy and martially-excited produc-

tion are sheer inventions. BENJ. S. PARKER. NEW CASTLE, Ind., Oct. 3.

ALL ABOUT HAIR-PINS.

Useful Articles That Cost All the Way from Nothing to \$500 Aplece. New York Recorder.

Hair-pins vary in price from a few pennies a gross to \$500 apiece. Perhaps the hair-pin is the most useful ail-round article or feminine wear. It serves not only the purpose for which it was designed, but also as glovebuttoner, shoe-buttener, cuff-fastener and

even breast-pin. A distinguished West Virginian who frequently visits New York has discovered an entirely new use for the bair-pin. He converts it into a file for the preservation of newspapers clippings. His method is to twist the hair-pin into a hook, sink one end into the wall or window sill and file his clippings on the end that is free. He never buys hair-pins, but obtains an ample supply from the pavement, where they are daily shed in thousands from the golden, red, black, brown and gray tresses of New York women.

The cheapest hair-pin are thinly lacquered wires bent into suitable shape. They are made by the millons for little or nothing. and the manufacturers' prices would till every woman with a sense of outrage at the profit made by retailers. Small, thin, kinky hair-pins are a modern improvement on the straight, old-fashioned variety, but even they are made for a trifle per gross. The costlier hair-pins are not so variously Berviceable as the cheap ones.
They are made of gold, silver and tortoise

shell, sometimes ornamented with precious stones and with rich workmanship. Tortoise shell in the rough is worth from \$5 to \$8 a pound. The finest is from the belly of the tortoise. That yields the amber-colored shell from which the costnest pins ored shell from which the costnest pins and combs are made. Small pins, all of tortoise shell, cost from \$1.50 to \$4. Larger ones cost from \$4 to \$9. Fine amber shell pins, with gold tops, cost from \$8 to \$60. After these come the jeweled pins. They may be of almost any price. Simple ones cost from \$50 to \$75. More elaborate ones, with pearls and diamonds, may cost from \$100 to \$750. \$100 to \$500.

The shell workers of this town are an extremely skillfull and artistic body of men. They carve and weld the shell in a fashion to astonish one unacquainted with the art. They are well-paid workmen, and the value of their labor is seen in the difference of price between the plain shell pins and those enriched with elaborate carving. Most of these men are kept actively em-

CONFERENCE OF METHODISM

PRICE FIVE CENTS

Interesting Information as to the Assemblage Soon to Convene at Washingt n.

The First of Its Kind in the United States-Its Organ zation, Some of the Topics to Be Dis cussed and Who Will Take Part.

Special Correspondence of the Sunday Journal. WASHINGTON, Oct. 2.—Such an assembly as the Methodist Ecumenical Conference. which is about to convene in this city, has never before been held in the United States, and, if present arrangements are allowed to stand, it will be twenty years before this country can be favored with another such conclave. The design being to bring together representative Methodists from all lands into which that system has extended, it has been thought

that these ecumenicals could not be conveniently held oftener than once in a dec-.de, and that fair play would require them to alternate, as to the place of meeting, between the old world and the new. Naturally, the first gathering of this kind was held in the country where Methodism originated, the immediate scene of that memorable convention being City Road Chapel in London-Wesley's Chapel, which adjoins the house where much of his life was spent and where his death occurred, and which has for its background the cemetery in which, with those of many other Methodist worthles, his honored remains are entombed. This was in 1881, and it is a striking fact that previously to that time there had been, not only no conference representing the world's Methodism, but none in which the privilege of looking one another in the face had been enjoyed by the numerous Methodist sects on either of the two continents. Since then, however, the American Methodists have had such a conference. It was held at Baltimore in December. 1884, to celebrate the centennial of the famous Christmas conference, at which, in the same city, under the molding hands of Coke and Asbury, American Methodism took on its first organized form. It is maintained by some that the first suggestion of an ecumenical conference fell, in an

inspired moment, from the eloquent lips of Bishop Janes; but be this as it may, the credit of making the project feasible, and of bringing about the first realization of it, must be given to the indefatigable Dr. A. C. George, who, shortly after the first Methodist ecumenical, was taken, in the full glory of this achievement, to the larger ecumenical in which not Methodists alone but all the other sects are united. Grand and popular as is the ecumenical idea to-day, it was far from being received with universal favor at first in either England or America. In the mother-land there were not only divisions in the Methodist fold, but, as a legacy from the strifes which had caused these divisions, bitter enmity remained. Fancy Dr. Geo. Osbern, of the Wesleyan Church of Great Britain, and Rev. Wm. Griffith, of the Methodist Free Churches, two Methodist giants, who, since the bitter controversy which thirty years before led to the organization of the churches last named, had never spoken as they passed by -fancy these men being brought together after so long an estrangement in a fraternal conference. Such a meeting could scarcely have been anticipated by these veterans with unalanticipated by these veterans with unalloyed pleasure. By the force of events, however, they were brought to take part in it, and with the happiest results, too; for, before the conference closed. Mr. Griffith, referring to the good he had derived from attending it, said that at first he had no desire to be present, thinking no practical result would be obtained, but now he felt as though he could not have afforded to be absent, adding with a pethetic emphasis absent, adding with a pathetic emphasis which stured the whole assembly, "And there is not a person in this conference to whom I cannot give the right hand of fel-

lowship." AMERICAN OPPOSITION.

The feeling of opposition in America was not so bitter as in England, and yet, even here, with the civil war and slavery only seventeen years off, it was by no means certain that the lion and the lamb would behave themselves in a world's Methodist conference quite as they should. ut they did behave most admirably; and who that was present will ever forget the scene enacted and the impression for good produced when, at the close of a ringing speech by Rev. J. C. Price, an eloquent colored dele-gate from North Carolina, Dr. C. K. Marshall, one of the most eloquent and striking figures in the Southern delegation, sprang to his feet, and reached over several pews grasped it, with an unction which thrilled that vast world's gathering: "I greet you as a brother, and I thank God that your people

Among those who at first did not favor a Methodist Ecumenical Conference were many, no doubt, who felt as did the re-nowned editor of the New York Advocate, Dr. Buckley is always for or against, and when he is against he is very much against; nor, when he takes a stand, is he an easy man to convert. And yet—let it be known everywhere—Dr. Buckley has been converted, and he stands before the world as a converted man upon his own formal and editorial confession. This conversion, however, has no reference to his beligerent attitude toward the question of women in the General Conference. It is simply a change of mind in regard to the good which may result from the ecumenical conference—a change which, doubtless, is but one in many hundreds, for when a man so firm in his opinions as Dr. Buckley confesses to a change of beart we may quite believe that conversion has become epi-demic. The Doctor's confession is in the last issue of his paper. He was not in sympathy with the ecumenical movement at first, he tells us, "suspecting it to be another name for a dress parade of the different bodies, a mutual admiration so-ciety, a kind of sectarian world's fair;" but now he tells us he is in sympathy with such gatherings, a critical observation of the proceedings of the first conclave of this kind having converted him to a belief in

their atility.

DIVIDING THE BUSINESS. For the better regulation of its business, . the vast Methodist community represented in the Washington conference will be separated into four general divisions, as follows: First division: The Methodist Episcopal Church and the Methodist Episcopal Church, South. Second division: Other Methodist churches in the United States and Canada. Third division: The British Wesleyan Methodist churches. Fourth division: Other British Methodist churches. Besides this division by four, the conference and the community it represents will also be divided for convenience by two, the resultant aggregates being called severally the Eastern section and the Western section. The business committee, having entire charge of all the affairs of the conference, will consist of twenty members, ten being visitors from abroad and the other ten representing Methodism in America. The members of this committee from the Western section are: Bishop J. F. Hurst, Bishop J. C. Granbery, Bishop A. Carnam, Drs. J. C. Embury, J. W. Hamilton, J. M. King, J. T. Murray, A. Walters, P. H. Whisner, and Professor J. M. Van Vleck. To this business committee must be submitted all questions, proposals, resolutions, communications or other matters not included in the regular programme, and the gentlemen composing this body will be the court of final appeal as to which of these various matters shall be presented for action to the larger body. Such an arrangement as this is not only necessary for the economy of time, but it will serve the additional end of keeping the conference from getting into a wrangle upon questions on which the various branches of Methodism may con-

scientiously differ. The utility of such a committee as this was strikingly shown at the first ecumeni-cal, especially in the handling of the ever-